



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

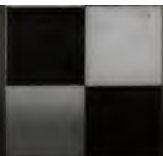
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





A CATECHISM:

EMBRACING THE MOST IMPORTANT
DOCTRINES OF CHRISTIANITY,

DESIGNED FOR

THE USE OF SCHOOLS, FAMILIES,
AND BIBLE CLASSES.

BY

THE REV. WILLIAM COOKE,

Author of "THEIOTES," "CHRISTIAN THEOLOGY," &c. &c.

PRICE THREEPENCE.

LONDON:

METHODIST NEW CONNEXION BOOK-ROOM,

3, ALBANY CRESCENT, ALBANY ROAD,
OLD KENT ROAD.

OLD ALSO BY PARTRIDGE AND OAKLEY, PATERNOSTER ROW.

1851.

LESTER, DUFF, AND CO. CRANE COURT, FLEET STREET.

points of sectarian controversy, to a
chism adapted to children of all Chris-
tians. He has studied to combine
efficiency, and brevity with fulness.
truth rests on the basis of Holy Scrip-
ture. The design of this manual is to stimulate
the Sacred Volume, the Author
answers by numerous quotations from
records.

In using the Catechism, the Author
mends the Tutor to require his pupils,
to read the whole carefully through,
to commit the *answers* to memory,
as may be adapted to the age, capa-
cities of the learners, accompanying
with such further explanations and

Catechism

FOR THE

USE OF SCHOOLS, FAMILIES, AND
BIBLE CLASSES.

SECTION I.

GOD AND HIS ATTRIBUTES.

1. *You have learned the great truth that there is a God; give me, in a few words, your views of God.*

God is that great and glorious Being who created all things, and whom it is our duty to love, worship, and obey.

"Thou shalt worship the Lord thy God, and him only shalt thou serve."—Matthew iv. 10.

2. *Is the nature of God material, like that of the human body, and like other substances in the world around us?*

No: God is a spirit; and a spirit hath not flesh and bones, nor any of those gross properties which belong to matter.—John iv. 24; Luke xxiv. 39.

3. *You have said that God is a great and glorious Being; what do you mean by those terms?*

I mean that he is an infinite Being, and that all his attributes and perfections are infinitely great and glorious.

"Great is the Lord, and greatly to be praised, and his greatness is unsearchable."—1's. cxlv. 3; Job xl. 7.

own nature.

God is eternal, independent, unchangeable, everywhere present, knowing all things, wise, good, holy, just, true, and infinitely happy. These properties are called *attributes and perfections of God*. I wish you to have right views of your Maker, therefore that you understand by the eternity of God that his existence is without beginning or end; that it always was and always

Do you remember any passages in Holy Scripture which declare God to be eternal?

In Psalm xc. 2 it is said, "Before the mountains were brought forth, or ever thou hadst the earth and the world, even from everlasting, thou art God:" there are other texts which declare the same truth —

declared by God himself, when he said to Moses, "I AM THAT I AM"—*I exist by myself*.—Exodus iii. 14.

9. *State your views as to God's immutability.*

I mean that God's nature is unchangeable. All created beings change, but Jehovah never changes. The same being he is now, he always was, and always will be.

10. *Can you refer to one or two passages of Scripture which declare that God is unchangeable?*

There are many such. "I am the Lord, I change not."—Malachi iii. 6. "Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish but thou shall endure: yea all of them shall wax old like a garment: and as a vesture thou shalt change them, and they shall be changed: but thou art the same, and thy years shall have no end."—Psalm cii. 25-27.

11. *What do you mean by the Omnipresence of God?*

I mean that God's presence is everywhere at the same moment of time.

"Do not I fill heaven and earth?"—Jer. xxiii. 24.
"Behold the heaven and the heaven of heavens cannot

Do you believe that God knows the veils and desires of the heart?

As he is present in all places, so he is acquainted with all things. Nothing escapes his notice. The secret thoughts of the heart are as open to him as the most public action.

Lord searcheth all hearts, and understandeth all imaginations of the thoughts."—1 Chronicles xxviii.

Lord, search the heart, I try the reins, every man according to his ways."—Jeremiah

"O Lord, thou hast searched me and knowest me; thou knowest my downsitting and mine uprising; thou understandest my thought afar off; thou compassedst me about, and my lying down, and art acquainted with all my ways." "If I say, Surely the darkness shall cover me; the night shall be a light about me. Yea, thou hidest not from thee; but the night shineth as the day; the darkness and the light are both alike to thee."

God all things are possible."—Matthew xix. 26. "I know that thou canst do everything, and that no thought can be withholden from thee."—Job xlii. 2.

15. *What do you mean by the perfect wisdom of God?*

I mean that infinite skill by which God perfectly knows what are the best ends to accomplish, and what are the best means to attain them.

"He is wise in heart, and mighty in strength."—Job ix. 4. "Great is our Lord, and of great power: his understanding is infinite."—Psalm cxlvii. 5. "O the depth of the riches both of the wisdom and knowledge of God."—Romans xi. 33.

16. *Goodness is an attribute of God: will you briefly state your views of his goodness?*

By his goodness I understand that benevolent or loving disposition in God which prompts him to do good to his creatures, and causes him to delight in their welfare and happiness. In creation and providence, but especially in redemption, the goodness of God is gloriously manifested.

"God is love."—John iv. 16. "The Lord is good to all, and his tender mercies are over all his works."—Psalm cxlv. 9.

17. *What do you mean by the holiness, the justice, and the truth of God?*

By his holiness, I mean not only the absence of all evil, but such a state of perfect moral excellence as causes him to delight in all that is good. By his justice, I mean that excellent property of the divine nature which induces God always to do what is right. By his truth, I mean the constant harmony there is between his disposition and his



A CATECHISM:

EMBRACING THE MOST IMPORTANT
DOCTRINES OF CHRISTIANITY,

DESIGNED FOR

THE USE OF SCHOOLS, FAMILIES,
AND BIBLE CLASSES.

BY

THE REV. WILLIAM COOKE,

Author of "THEIOTES," "CHRISTIAN THEOLOGY," &c. &c.

PRICE THREEPENCE.

LONDON:

METHODIST NEW CONNEXION BOOK-ROOM,

3, ALBANY CRESCENT, ALBANY ROAD,
OLD KENT ROAD.

SOLD ALSO BY PARTRIDGE AND OAKLEY, PATERNOSTER ROW.

1851.

PETTER, DUFF, AND CO. CRANE COURT, FLEET STREET.

understanding, judgment, will, conscientious affections and powers, which bespeak the importance of its nature and the goodness of its creation.

Can you give me a familiar explanation of the faculties you have named?

By the understanding, I mean the faculty of perceiving and acquiring knowledge.

By the judgment, I mean the faculty of discerning the nature of the things presented to the mind, and reasoning upon them.

By the conscience, I mean the faculty of distinguishing and feeling the difference between good and evil.

By the will, I mean the faculty of freely choosing or refusing that which is presented to the mind.

By the affections I mean the emotions

ment throughout the whole period of my existence.

11. *Your body is destined soon to perish, will your soul then continue to exist?*

Yes: God, who has made my soul spiritual in its nature, has rendered it immortal in its duration. It will live when the body dies, and continue to live for evermore.

"Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it."—Ecclesiastes xii. 7.

12. *From what has been said it appears that your soul is of unspeakable worth!*

Yes: to possess an immortal nature, to be an heir of eternity, is indeed to be placed in a solemn position; and the words of the Saviour should never be forgotten—"What is a man profited if he should gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"—Matthew xvi. 26.

13. *Has God created any other intelligent beings besides mankind?*

Whether the planets and stars be inhabited by intelligent beings we cannot tell, but the Holy Scriptures inform us of the existence of spiritual beings called angels, who were created before man was made.

"Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening to the voice of his word."—Psalm ciii. 20. "When the morning stars sang together, and all the sons of God (the angels) shouted for joy."—Job xxxviii. 7.

employ their power to lead mankind

God spared not the angels that sinned,
and cast them down to hell, and delivered them into
chains, to be reserved unto judgment."—2
Peter 2. 4. "Our adversary the devil, as a roaring lion,
seeking whom he may devour."—1 Peter 5. 8.

5. *How are good angels employed?*

They are employed in serving and
ministering unto the saints. They rejoice in the repentance of
sinners, and are ministering spirits to God's people.

1. They say unto you, There is joy in the presence
of God over one sinner that repenteth.

10. "Are they not all ministering spirits,
sent to minister for them who shall be heirs of
salvation?"—Hebrews 1. 14.

6. *For what purpose did God create angels?*
He created them to show forth His glory, and to

those creatures which are without reason, and those that are without life, glorify God?

glorify God in their wonderful structure, habits, and their varied uses, thus showing his wisdom, power, goodness, and glory of his creator.

How are rational creatures to glorify God?

glorify God in a nobler way, by loving him; by cheerfully devoting to him the superior powers of body and mind which he has bestowed upon them.

by God in your body, and in your spirit, which is his temple.—1 Corinthians vi. 20.

Are we accountable to God for our conduct?

God, who is our Creator, is also our Law-giver and Judge. The duties we owe to him he requires to be faithfully performed, and he will render to every one according to his works.—Romans ii. 6.

Why has God connected happiness with obedience?

He directs us to that which is good. By making his commands lead to our welfare, he presents us with a powerful motive to a virtuous and holy life. He once proclaims the holiness of his nature, and the benevolence of his disposition.

Why has God connected pain and misery with disobedience?

He directs us to flee from it. All the promises, and the threatenings of his word, are given for good reasons—to encourage and draw us to that which is good, and to deter us from that which is evil.

om, goodness, and justice.

He doeth according to his will in the
n, and among the inhabitants of the ear
can stay his hand, or say unto him, W
"—Daniel iv. 35.

. *Does the Providence of God ex
l as well as great matters?*

certainly does. The Saviour tells us
hairs of our head are all numbered
venly Father, and that a sparrow doth
e ground without his notice.—Mat
10.

. *Is not the doctrine of Divine Pro
of comfort to the righteous?*

r this purpose God has revealed it
a proper consideration thereof is well
e our minds from distressing fears and

SECTION III.

MAN'S ORIGINAL STATE AND FALL.

1. *Where was the abode of our first parents when God had created them?*

Their abode was the garden of Eden, a beautiful place called Paradise, prepared by God for their residence, and abounding with all that was pleasant to the eye and good for food.—Genesis ii. 8, 9.

2. *What was their original state with respect to both their souls and bodies?*

Their souls were formed in the image of God.

“So God created man in his own image; in the image of God created he him; male and female created he them.”—Genesis i. 27.

3. *What do you understand by the image of God?*

I understand by it that the human soul was made to resemble God in three things—1. Its spiritual nature; 2. Its state of holiness and happiness; and 3. In its immortality.

“And that ye put on the new man, which after God is created in righteousness and true holiness.”—Ephesians iv. 24.

4. *What was the state of man's body?*

It was free from death. Like the soul, it was intended to live for ever.

5. *Must not the state of man in Paradise have been unspeakably blessed?*

Undoubtedly it was. His understanding being

e required to make him perfectly hap
But was not man placed in a state of
; as a rational creature he owed ob
d, and must, therefore, be held acco
s conduct.

What was the particular test of
ence?

leased God to forbid him the use of
in the garden; the tree of knowle
and evil.

Repeat the passage of Scripture in w.
and of God on this point is given.

nd the Lord God commanded the m
Of every tree of the garden thou
eat: but of the tree of the knowle
and evil, thou shalt not eat of it: fo
ou eatest thereof thou shalt surely

easy, well fitted to teach man some important lessons?

Yes; it taught him that he was not his own master, but under God's authority; that though he abounded in enjoyments, he owed his all to God's goodness; that amid the happiness which he possessed, restraint and self-government were necessary; and that though his state was unspeakably blessed, its continuation could only be secured by submission to God and obedience to his holy will.

11. *Did man continue to obey God?*

Alas! he did not. He broke the command of God, and lost the happiness of his condition.

12. *By what means were our first parents led to disobey their benevolent Creator?*

By hearkening to the persuasions of the tempter instead of attending to the plain command of God.

13. *Who was the tempter?*

Satan, one of the fallen angels, who employed the serpent to deceive our first parents, and seduce them from God.

14. *What reasons did Satan urge to induce them to eat the forbidden fruit?*

He flatly denied that God would inflict the penalty he had threatened, saying, "I *shall not surely die.*" He persuaded them that by eating of the fruit they would become wise, that they would be greatly exalted in their condition, and become, in some respects, like God himself; and he basely insinuated that God had forbidden them to use this fruit because he knew it would thus *enrich and improve their state.*

only one in the outward act, there were
ous sins included in that act of transg

What sins do you think they were?
ere was the sin of unbelief. They disl
; truth and believed the devil's lie.
he sin of covetousness. God had give
ree use of all the trees except one, ar
ed that which he had forbidden. Th
in of ingratitude. Though so exalted
tion, they became discontented wit
and ungrateful for their blessings.
he sin of pride. They aspired to be li
independent of him. There was the
ve rebellion against God's authority. '
had a plain command uttered by the
they dared to resist him, and yield
tful persuasions of the tempter.

Your views are correct, and they as

18. *What were the consequences upon bodies and their temporal condition?*

They were expelled from Eden, were do to hardship and toil, to sickness and disease finally to death itself. Then was fulfilled sentence, "Dust thou art, and unto dust thou return."—Genesis iii. 19.

19. *What were the consequences spiritually considered?*

They fell under the divine displeasure, lost the moral image of God, and became depraved and corrupt in heart; they lost their title to lasting life and happiness, and became exposed to eternal death.

"The wages of sin is death."—Romans vi. 23.
soul that sinneth, it shall die."—Ezekiel xviii. 20.

20. *What are the effects of the fall in reference to all mankind?*

(1.) All are excluded from those enjoyments which man realized in Paradise.

(2.) All are subjected to sufferings and death for "by one man sin entered into the world, and death by sin; and so death passed upon all men."—Romans v. 12.

(3.) All are born in sin; that is, destitute of that original righteousness which Adam possessed, having their nature corrupted, and being estranged from God.

(4.) Our corrupt nature does of itself exclude us from God's favour, disinherit us of our title to eternal life, and render us exposed to everlasting death.

They are. There is no portion of t
nily exempt.

They are all gone aside, they are all toge
y: there is none that doeth good, no
m xiv. 3. "For all have sinned and con
glory of God."—Romans iii. 23.

2. *With what feelings should we me
se awful truths?*

We should think upon them with f
-abasement, with sorrow of heart,
red to sin, and with an anxious de
nsed from our iniquity, and restor
our and image of God.

SECTION IV.

REDEMPTION.

tion, and curse of sin, and a restoration to the favour and image of God.

3. *By whom are we redeemed?*

By the Lord Jesus Christ, who is the Son of God and the Saviour of the world.

"Thou shalt call his name Jesus, for he shall save his people from their sins."—Matthew i. 21. "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16.

4. *Did not the Lord Jesus become man for our salvation?*

Yes: though he was truly and properly God, of the same nature with the Father, he took upon him our nature; thus uniting a human body and soul with his Divinity, so that he is both God and man.

"Great is the mystery of godliness: God was manifest in the flesh."—1 Timothy iii. 16. "Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of peace."—Isaiah ix. 6.

5. *Was not the human nature of Jesus born free from sin?*

Truly so. The Scriptures teach us that he was conceived by the power of the Holy Ghost, and born of the Virgin Mary, and that his nature was holy and without spot.—Matthew i. 20; Luke i. 35.

"Who is holy, harmless, undefiled, and separate from sinners."—Hebrews vii. 26.

6. *Did Jesus Christ pass through this wicked*

"Who did no sin, neither was guile
mouth."—1 Peter ii. 22.

7. *Were there not testimonies of
Saviour's innocence and holiness?*

There were such testimonies given
devils, and by the Father himself in
Heaven. His enemies and persecutor
nothing whereof to accuse him; the
condemned him to death, pronounced
sent. When Satan came to tempt him
and no evil in him; and the Father
from Heaven proclaimed, "This is my be-
loved Son, in whom I am well pleased."—Mar-
k xiv. 30; Matthew iii. 17.

8. *For what purposes was the spotless
Christ necessary?*

It was necessary to furnish a perfect

man, who is consecrated (perfected) for evermore."—Hebrews vii. 28. "The precious blood of Christ, as of a man without blemish and without spot."—1 Peter i. 19.

9. *Did not the Saviour perform many miraculous works?*

He went about doing good, healing the sick, restoring sight to the blind, cleansing the leper, casting out devils, and raising the dead. He controlled the winds and the sea; he multiplied five loaves and fishes to feed as many thousands of people; and all nature was under his power.—Matthew x. 38.

10. *Why did Jesus perform these miracles?*

They testified his goodness and love; for nearly all of them were deeds of benevolence. They proved the divinity of his mission as the true Messiah, and they proclaimed his godhead.

"The same works that I do bear witness of me."—John v. 36.

11. *The Scriptures often speak of the sufferings of Christ; in what did those sufferings consist?*

He suffered from man in his being despised and rejected, mocked, tortured, and crucified: he suffered from Satan in being grievously tempted: in his most awful sufferings were those endured from the justice of God, so that in agony he sweated as it were great drops of blood, and when on the cross he exclaimed, "My God, my God, why hast thou forsaken me?"—Luke xxii. 44; Matthew xxvii. 46.

12. *Why did the Redeemer endure sufferings and death?*

[e bare our sins in his own body on the tree."—
eter ii. 24.

13. *Why was it necessary that Christ should
suffer in order to procure our redemption?*

Because God is wise, holy, and just, as well as
merciful and merciful, and it became him, in the
redemption of man, to have regard to all his attri-
butes, and to the honour of his law, and to the
glory of his government.

14. *How does the death of Christ manifest
respect to the justice and holiness of God?*

In that he suffered as an atoning sacrifice. If
God had pronounced the penalty of death upon the
transgressor, and to have annulled the penal-
ty without satisfaction in some way, would have
been to set aside the claims of justice altogether,
and that salvation through an atonement proclai-

on of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."—Romans iii. 25, 26.

16. *How does it appear that the sacrificial death of Christ was sufficient to make atonement for sin?*

It appears in these facts—1. The sacrifice of Christ was that of an innocent and holy being. 2. It was the sacrifice of one who died willingly; and having no sins of his own to die for, he could lay down his life freely for others. 3. It was the sacrifice of a being of infinite dignity and glory, and therefore possessing an infinite value and efficacy.

17. *Do not the Scriptures expressly declare that the sacrifice of Christ was acceptable and well pleasing to God?*

They expressly state that "Christ hath loved us, and hath given himself for us, an offering and sacrifice to God for a sweet-smelling savour."—Ephesians v. 2.

18. *Did not God give visible manifestation to us of his acceptance of the sacrifice of Christ?*

He did, in four remarkable instances.

19. *Name them.*

(1.) By miraculously rending the vail of the temple at the moment of the Saviour's death, thus showing that his work was finished, the Jewish dispensation ended, and that the way to the holiest was fully opened. (2.) By the resurrection of Christ on the third day; for had his atonement been sufficient, God would not have raised him from the tomb. (3.) By his ascension to heaven, when as

and he is the propitiation for our sins, and not only, but for the sins of the whole world.

"For where sin abounded, grace did much more abound."—Romans v. 20.

Is there no other way of salvation through Jesus Christ?

The Saviour himself expressly declares

"No man cometh unto the Father but by me."

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts iv. 12.

Does not the atonement of Christ a glorious manifestation of God's character?

Yes, it proclaims "glory to God in the highest."

It announces "peace on earth and good will toward men." All the displays of

ls have always shown intense interest in
 it work of Christ. At the Saviour's birth,
 venly host praised God. The Saviour's
 gs, and the glory that should follow, are
 gs they desire to look into; and St. John
 he multitude of angels celebrating the
 f redeeming love in heaven.—Luke ii. 13;
 i. 11, 12; Revelation v. 11, 12.

What does the atonement teach us respecting

it is so hateful to God that it cannot go
 shed; for if it ruined our first parents,
 death and misery into the whole world,
 ld not be pardoned without the sufferings
 t, how can they escape who continue to
 ts practice?

shall we escape if we neglect so great salvation?"
 s ii. 3.

*What is meant by Christ being the "Lamb of
 in from the foundation of the world?"—*
 i. 8.

notes God's gracious purpose to give
 for man's salvation, and shows that the
 of his death reaches backward through
 ages to the period when man first fell by
 ence.

How were men saved before the coming of

same way men are saved now; by faith
 viour. Before he appeared men believed
 iour who was to come; now, they believe
 iour who has come.

all three shall all nations be blessed. — Ca

28. *You are quite correct. That earl
ould not have been called the gospel
ntained the substance of its glad ti
on was the gospel made known to me
ming of the Redeemer?*

Not with the same clearness and ful
now revealed, yet with sufficient
inspire men with hope in the divine
direct the confidence of the penit
ie promised deliverer.

29. *Was not the plan of redemptio
ade known to mankind?*

Yes, it was gradually unfolded like
ay, as it advances from the dawn
meridian brightness.

30. *What means did God employ to
racious purpose in man's redemption?*

32. *What are the leading truths which that promise teaches respecting the Saviour?*

It teaches: (1.) That he should take upon him our nature—for he should be of the seed of the woman. (2.) That he should suffer—for his heel should be bruised. (3.) That he should completely conquer Satan and destroy his dominion—"he shall bruise thine head."

33. *Is there not reason to believe that this promise was well understood to apply to the Redeemer and his work on man's behalf?*

The sacrifice of Abel supports this view; and it is probable the promise was accompanied with other instructions that are not now recorded, and also with directions as to the rites that ought to be used in performing religious worship.

"By faith Abel offered a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts."—Hebrews xi. 4.

34. *Wherein was the sacrifice of Abel more excellent than that of Cain?*

It was offered in penitence and faith. By offering the life of a victim, Abel at once confessed his guilt as a sinner deserving death, expressed his need of an atonement, and his dependence on the promised deliverer.

35. *What do you understand by types of Christ?*

They were sacred emblems appointed by God to represent the character and work of Christ, to the minds of men who lived in those ages which were before the coming of our Lord. A great part of the Jewish worship consisted of things which prefigured the Saviour and the blessings proceeding

every age they increased in number and fulness, until at last they became prescriptive of the character, sufferings, of Christ, and foretold the very time of his birth.

Of which salvation the prophets have enquired diligently, who prophesied of the grace that should come unto you: searching what, or what man the Spirit of Christ which was in them did signify: it testified beforehand the sufferings of Christ, that glory that should follow."—1 Peter i. 10, 11.

7. Were those prophecies fulfilled?

They were so exactly fulfilled, that their fulfilment is one of the clearest proofs of the truth of the gospel; and by comparing the prophetic events of Christ's life and death, some of the most stubborn infidels and blasphemers have been compelled to confess that Christianity is of divine origin. — *When the Savio*

Kitt:

He
him

ה

??

25

5

TR

८३

•

•

•

•

:

•

OF ALL MEN BY THE RIGHT HAND OF GOD.

*Was the intercession of Christ shadowed
by the office of the Jewish priesthood?*
Yes, and that in a very impressive manner.
The high priest had offered the sacrifice
on the great day of atonement, and
only entered into the most holy place
before the mercy seat, which was covered
by the cloud of the Divine glory, and there
placed a portion of the blood of the sacrifice
for the people, and offered up holy incense and
prayer for the people.—Leviticus xvi. 12-14.

*How does this represent the intercession
of Christ?*

The fact that Jesus Christ, having first
made a great atonement, by the sacrifice of his
precious life, afterwards ascended on high,
and entered into the holy place made with

16. *The passage you have just quoted, speaks of Christ appearing for us in the presence of God. Is there, then, great importance in the fact of his presence in heaven as our intercessor?*

His appearance in Heaven as God and man united is a great fact, and it shows that his atoning work is finished and approved of God, that all the conditions which Christ undertook to accomplish on man's behalf are completed, and therefore his presence in heaven is a constant appeal to the Father's faithfulness and love for the bestowment on man of all promised blessings.

17. *Your views are quite scriptural, and the consideration of these truths is full of comfort and satisfaction. You stated that Christ is also a king.*

Yes: he is exalted a prince as well as a Saviour; and his exaltation to the mediatorial throne arises from the work he has completed by his humiliation and death.

"Wherefore God also hath highly exalted him and given him a name which is above every name," &c.—Philippians ii. 9.

18. *What is the nature of his kingdom?*

His kingdom is not one of worldly pomp and splendour, but a spiritual kingdom in which he has dominion over the hearts and lives of men.

"My kingdom is not of this world."—John xviii. 36.
 "The kingdom of God is within you."—Luke xvii. 21.
 "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Romans xiv. 17.

19. *What is implied in his kingly office?*

THOSE WHO

l—making his will their law, his
r pattern, and his glory the end of the
3.

Know ye not, that to whom ye yield yours
s to obey, his servants ye are to whom
ther of sin unto death, or of obedience un
ness."—Romans vi. 16. "Thy people shall
he day of thy power."—Psalm cx. 3.

21. *What are the privileges of his subj*
He defends them in dangers, conqu
emies, gives them a share in all the vi
s achieved, and will finally exalt them
ith him in his glorious kingdom.

"Be of good cheer; I have overcome the
ohn xvi. 33. "I give unto them eternal life
shall never perish, neither shall any man plu
my hand."—John x. 28.

Christ's enemies?

DEATH, which, being the last enemy, he will destroy at his second coming.

"The Lord hath said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."—**Psalm cx. 1.** "Having spoiled principalities and powers he made a show of them openly, triumphing over them in it."—**Colossians ii. 15.** "For he must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—**1 Corinthians xv. 25, 26.**

23. Will there not be a time when his kingdom in this world shall be universal?

Yes: the scriptures foretell a period, when he, as a king, shall have dominion from sea to sea, and from the river to the ends of the earth: when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.—**Psalm lxxii. 8; Revelation xi. 15.**

SECTION VI.

THE HOLY SPIRIT AND HIS OFFICES.

1. What are your views respecting the Holy Spirit?

The Holy Spirit is the third person in the god-head. He is of the same essence as the Father and the Son, and has the same attributes and perfections, being equal with them in power and glory.

2. Is not creation ascribed to him together with the Father and the Son?

Yes: For the Holy Scripture states that "the Spirit of God moved upon the face of the waters!"

Can you repeat any portions of Scripture to support that statement?

As to his agency in nature, the Psalmist sends forth thy spirit, they are created and renewest the face of the earth."—Psalm 136. And as to his influence in the human mind that Bezaleel was filled with the Spirit which gave him wisdom and understanding xxxi. 3.

What is the work performed by the Holy Spirit in the economy of redemption and salvation? In the economy of redemption he inspires the prophets and apostles to reveal the will of God; he confirms their testimony by miracles; and he is the Divine Author of the Scriptures.

What Scripture proof have you that p

Christ expressly promised that the Holy Spirit should be given to teach them all things, and bring all things to their remembrance which he had spoken unto them.—John xiv. 26. And this promise was fulfilled on the day of Pentecost, for then they were all filled with the Holy Ghost.—Acts ii. 1-4.

8. *What do you understand by the inspiration which God gave to these holy men?*

It was such an influence as taught and directed them what to communicate from God to mankind, and which also preserved them from error in communicating the same.

9. *Are we, then, to regard their teachings as having the authority of God?*

Whatever they taught, commanded, predicted, or promised in the name of God, is to be regarded as coming from God himself, and enforced by his authority.

10. *Are the teachings of prophets and apostles to be regarded as having the same divine sanction as the teachings of Jesus Christ?*

They must have the same authority, because they proceed from the same author. God is that author.

“God, who at sundry times and in divers manners spoke unto our fathers by the prophets, hath in these last days spoken unto us by his Son.”—Hebrews i. 1.

11. *You have said that the miracles of Scripture are ascribed to the agency of the Holy Spirit; can you name some passages wherein this is declared?*

Paul says that his ministry was attended with “mighty signs and wonders, by the power of the

ction of the saints.

if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."—Matthew xii. Being put to death in the flesh, but quickened by it."—1 Peter iii. 18. "He that raised up Christ the dead shall also quicken your mortal bodies by spirit that dwelleth in you."—Romans viii. 11.

What are the offices which the Holy Spirit performs for us in the work of our personal salva-

enlightens the understanding, and convinces sin, and blesses all the ordinances and means appointed.

and when he (the Spirit) is come, he will reprove thee of sin, and of righteousness, and of judgment."—John xvi. 8.

Does not the Holy Spirit strive or plea

—
concerned in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye."—Acts vii. 51.

15. Why is the Holy Spirit called the Comforter?

Because he gives peace and consolation to the believer, strengthens him for the discharge of his duty, and supports him under all the trials and temptations of life.

"And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever, even the Spirit of truth."—John xiv. 16, 17.

16. What other offices does the Holy Spirit perform in our behalf?

He testifies of Christ, he leads and guides his people into the way of truth; he bears witness of the divine favour; he sanctifies our hearts; and he helps us in prayer.

17. How does the Holy Spirit testify of Christ?

By blessing the means used to make Christ known to men, and by giving to our minds clear, bright, and transporting views of his character and work.

"He shall glorify me: for he shall receive of mine, and shall shew it unto you."—John xvi. 14.

18. Where is the guidance of the Holy Spirit promised and declared?

In John xvi. 13, our Lord declares, "When he, the Spirit of truth, is come, he will guide you into all truth." And St. Paul says, "As many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 14.

St. Paul, speaking of believers, washed, and sanctified, and justified by the Lord Jesus, and by the Spirit (1 Cor. vi. 11).

21. *How does the Holy Spirit help*

By showing us our need, unfolding the purposes of God, stirring up our desires, bestowing blessings, and strengthening our faith.

"Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the saints, what they will, and what he intendeth for them, that he may fulfil his will by the Spirit, who maketh intercession for the saints according to the will of God."—Romans viii. 26, 27.

22. *What is meant by the intercession of the Holy Spirit? Does he plead for the will of God?*

23. Is it not the privilege of God's children that the Holy Spirit should dwell in their hearts?

He is said to make the heart of the true believer his temple. As the glory of God filled the temple of Solomon at its dedication, so the Holy Spirit enters the hearts of God's people at their conversion, and fills them with light and joy.

"Know ye not that your body is the temple of the Holy Ghost?"—1 Corinthians vi. 19. "Now, if any man have not the Spirit of Christ, he is none of his."—Romans viii. 9.

24. What are the fruits of the Spirit?

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."—Galatians v. 22, 23.

25. Is the Holy Spirit's influence necessary to our salvation?

Without it, no means of grace would be effectual. Without it, our hearts would never be enlightened and changed. We are so ignorant, depraved, and foolish, that without the Holy Spirit's aid we should perish in our sins.

3. Seeing that we are guilty, polluted, and unworthy, how is it that the influence of the Holy Spirit is imparted to us?

Like all other blessings, it comes to us through the redeeming work of Christ. When man fell, the Holy Spirit was withdrawn from him, but through the efficacious work of Christ it is restored; and the design of his influence is to bring us back to the favour and image of God.

curse of many of the

"But they rebelled and vexed his Holy Spirit, for he was turned to be their enemy, and fought against them."—Isaiah lxiii. 10. "Unto whom I showed wrath that they should not enter into my rest."—Isaiah lxv. 11.

28. *How may we obtain the help of the Holy Spirit?*

By prayer, for God has said that if we know how to give good gifts unto their children, how much more will he give his Holy Spirit to them that ask him?—Luke xi. 13.

SECTION VII.

SALVATION—THE BLESSINGS IT INVOLVES

Do you understand by a

from its guilt and penalty, receives us into his favour.

3. *Is this the common meaning of the word to justify?*

This is always its meaning, as used in the Scriptures, respecting the salvation of the believer, but not as it is generally used among men on other subjects. For example: In a court of law, to justify, is to pronounce a person innocent, because there is no evidence of his guilt; but in the gospel, it is to deliver a man from guilt by an act of pardon.

4. *Do the Scriptures speak of pardon and justification as being the same?*

They do; both these terms are used to denote the same blessing.

“Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things from which ye could not be justified by the law of Moses.”—Acts xiii. 38, 39. See also Romans iv. 1-8.

5. *If these terms apply to the same blessing, why are both used?*

They help to give us a clearer and richer view of the state intended. The words pardon, forgiveness, and such like, denote the *freeness* of the blessing, as given by an act of pure mercy and grace, to the exclusion of all merit; and the word justification expresses the *completeness* of our pardon, being as complete a deliverance from guilt and condemnation as if we were really just, and had never sinned at all.

“There is therefore now no condemnation to them

"Beloved, now are we the sons of God."—1 Jc
And if children, then heirs; heirs of God, s
irs with Christ."—Romans viii. 17.

*7. Is it the privilege of the believer t
at he is an adopted child of God?*

It is the common privilege of God's
r it is expressly said the Holy Spirit i
bear witness to our adoption.

"For ye have not received the spirit of bonda
fear, but ye have received the spirit of
hereby we cry, Abba, Father. The Spirit itself
tness with our spirit, that we are the children
Romans viii. 15, 16. "And because ye are s
th sent forth the Spirit of his Son into you
ying, Abba, Father."—Galatians iv. 6.

*8. What is meant by the witness of a
irit?*

conversation in the world."—2 Corinthians i. 12. "And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God."—1 John iii. 19-21.

9. What is meant by the witness of the Holy Spirit?

It is a manifestation of God's favour made to the soul of the believer by the direct influence of the Holy Spirit; so that with filial confidence we are constrained to call God our Father.

10. What is the difference between the witness of our own spirit and that of the Holy Spirit?

The witness of our own spirit is the dictate of reason; but the witness of the Holy Spirit is a manifestation to our consciousness. We know we are God's children, because we enjoy his love in our hearts.

11. What is the utility of the two witnesses?

The witness of our own spirit is a guard against enthusiasm, and the witness of the Holy Spirit is a guard against despondency. The former, if alone, would leave the mind open to distressing doubts; but the latter excludes doubt and inspires a comfortable assurance that we are God's children. In a matter of such importance as our salvation, it was requisite that the soul should be guarded both against delusion on the one hand, and distressing doubts on the other; and this result is secured by the conjoint testimony of the two witnesses. "The Spirit itself beareth witness with our spirit that we are the children of God."

things are passed away, and behold all come new."—2 Corinthians v. 17.

13. *When does regeneration take place?*
At the moment we receive the Spirit. The Holy Spirit then entering and shedding abroad the love of God to us, we come renewed in the spirit of our minds, bringing forth the fruits of the Spirit to the glory of God.

"After that ye believed, ye were sealed with the Spirit of promise."—Ephesians i. 13.

14. *Wherein is regeneration distinguished from justification?*

Justification is the pardon of sin, and the renewal of our nature. Justification is an act of mercy which God performs for the sinner. Regeneration is a gracious state wrought in the soul. Justification is a change in our *relative* position, which, from being children of wrath, we become the children of his love; regeneration is a change in our moral dispositions and affections, by which we are restored to God's likeness.

15. *Is it indispensably necessary to effect this great change?*

Yes. Every heart is required thus to be renewed, for without it we cannot love or serve God on earth, nor can we enter the kingdom of heaven when we die.

"Jesus answered, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."—John iii. 3.

16. *What is sanctification?*

Sanctification means separation from sin and dedication to God. In the believer, sanctification is the carrying forward and perfecting of the work of grace begun in regeneration.

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."—Ezekiel xxxvi. 25-27.

17. *What is entire sanctification?*

It is to be wholly cleansed from sin, and filled with love to God and man; and to live continually under the influence of this love.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."—1 Thessalonians v. 23.

18. *Is not entire sanctification spoken of in Holy Scripture under the name of perfect love?*

It is with good reason called "perfect love," because love to God and man is the essence of

boldness in the day of judgment: because we are in this world. There is no fear in perfect love casteth out fear."—1 John iv. 17,

19. *Is this state of sanctification the present life?*

It is both promised as a privilege and commanded as a duty.

"The blood of Jesus Christ his Son cleanseth us from all unrighteousness."—1 John i. 7. "Sanctify yourselves, ye are holy: for I am the Lord your God."—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and perfect holiness in the fear of God."—2 Cor.

20. *May not believers, however far from holiness, continue to grow therein to the end of life?*

There is no limit fixed to the Christian's growth. Babes in Christ. young men.

*other blessings do believers receive
ist?*

possible to specify all those blessings,
e remarked that believers are entitled
blessings of the covenant of grace:
ess to God in prayer—habitual fellow-
God as their friend—consolation in
cour and strength in the season of
-grace according to their day—the
e of affliction—and the assurance that
ork together for their good, are some
igs secured to them through Christ.

are yours; and ye are Christ's; and Christ
Corinthians iii. 22, 23. "And we know that
together for good to them that love God."
28.

rewards await the believer after death?

its are received into heaven imme-
death; their bodies shall be raised
ve at the last day; and both body and
glorified with Christ for ever.

nfident, I say, and willing rather to be
body, and to be present with the Lord."—
r. 8. "And if I go and prepare a place for
e again, and receive you unto myself; that
re ye may be also."—John xiv. 3.

SECTION VIII.

CONDITIONS OF SALVATION.

*re the duties required from us as con-
vation?*

from us are "repentance
faith toward our Lord
21.

as leads to the confessing
and an earnest desire for

with repentance to salvation not
thians vii. 10. "Then shall ye
ye, and your doings that were
ourselves in your own sight for
abominations."—Ezekiel xxxvi.
ne a sinner."—Luke xviii. 13.

belief in God's word as gives
ling influence over our hearts
g by love, and bringing forth
2.

man believeth unto righteousness,
onfession is made unto salvation."
ow faith is the substance of things
of things not seen."—Heb. xi. 1.

dead faith?

the mere assent of the under-
standing affecting the heart, or reform-
ing a faith is of no avail for

that there is one God; thou dost
so believe and tremble. But wilt thou
that faith without works is dead?"—

the special object of saving faith?
object of faith is Christ; for what

has respect to the whole testimony of God, it must have an especial reference to the atoning work of Christ, because by it our salvation is procured. Saving faith in Christ is the soul's reliance upon him, to the exclusion of every other object.

"Believe on the Lord Jesus Christ and thou shalt be saved."—Acts xvi. 31.

6. *Does faith in Christ for salvation exclude all dependance upon merit in ourselves?*

We have no personal merit, except the merit of punishment for our sins. To suppose we merit any blessing from God, is both to believe a fiction and to reject the Saviour, who is the only meritorious cause of man's salvation.

"Other foundation can no man lay than that is laid, which is Jesus Christ."—1 Corinthians iii. 11.

7. *Do repentance and faith give us a title to the blessings of salvation?*

Not in the sense of meriting those blessings; but as fulfilling God's own appointed conditions of salvation, they give us a claim to God's gracious promise of pardon through the atonement of Christ.

8. *May the vilest sinners expect mercy on these easy conditions?*

As there is but one way of salvation for all, so all are made welcome by that way. The best among men are depraved, guilty, and helpless, and to the worst among men the promise of pardon is freely offered, on condition of their repentance and faith in Christ.

"Him that cometh unto me I will in no wise cast out."—

n, stands in the place of a
perfectly innocent and righteous man,
and has a personal claim to the divine favor,
because he has no personal righteousness, but
contrary, is depraved and guilty, his
Christ stands in the place of a perfect
man, and gives him an evangelical claim to
the favor of God through Christ Jesus.

"To him that worketh not, but believeth
justifieth the ungodly, his faith is counted for
righteousness."—Romans iv. 4, 5. "Where is boasting
excluded. By what law? Of works? Nay,
by the law of faith."—Romans iii. 27.

10. *Does salvation by faith release
obligation of obedience to the law of*

Not any. It releases us from the
bondage of the law, but leaves the
moral force, and at the same time

after we are justified as there was before. We obtain salvation by faith, so we retain it by faith; and to give up our dependence on Christ, would be to give up our interest in his atoning death.

"Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him."—Hebrews x. 38. "Cast not away, therefore, your confidence, which hath great recompense of reward."—Hebrews x. 35.

12. What happy results spring from this necessity of constant dependence on Christ?

A constant recollection of our sin and helplessness, which promotes our humility; a view of Christ's abundant grace and all sufficiency, which excites our gratitude and love; and a state of blessed union with Christ, which nourishes all the graces of the Holy Spirit, and strengthens us for every good word and work.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing."—John xv. 4, 5.

SECTION IX.

OUR DUTIES IN GENERAL.

1. You have said that the gospel does not release us from obedience to God's law: what is the law of God?

The law of God consists of the rules by which

3. *What do you mean by the ceremonial?*

I mean the numerous rites and ceremonies which were enjoined upon the Jews in the law, their sacrifices, and their peculiar customs for the people.

"Which stood in meats and drinks, and divers carnal ordinances, imposed on them until the reformation."—Hebrews ix. 19.

4. *Why is this law not to be observed by Christians?*

Because its design has been fulfilled. It was enjoined upon the Jews as a means of instruction in the grand designs of the gospel, but its signs being fully opened and accomplished in the coming of Christ, the ceremonial law is no longer necessary, and therefore is become abolished.

177. Q. What is the end of the law for righteous

retaliation, which required an eye for an eye, and a tooth for a tooth, &c., which he annulled in his Sermon on the Mount.

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not evil."—Matthew v. 38, 39.

6. *What do you mean by the moral law?*

I mean *all* those precepts which relate to moral conduct; precepts which are binding upon all men, in all ages, and in all places, as they owe to God as their creator, and to their fellow-creatures.

7. *Has not God given us a brief summary of our duties?*

Yes: they are contained in the Ten Commandments, which were written by the finger of God upon two tables of stone.

8. *Repeat those ten commandments.*

I. Thou shalt have no other gods before me.

II. Thou shalt not make to thee a graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the fourth generation of them that hate me: and I will show mercy unto thousands in one generation, to them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

arth, the sea, and all that in them is, ar
he seventh day; wherefore the Lord ble
eventh day, and hallowed it.

V. Honour thy father and thy mother,
lays may be long in the land which the l
od giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness
hy neighbour.

X. Thou shalt not covet thy neighbour
hou shalt not covet thy neighbour's wife,
ervant, nor his maid, nor his ox, nor his
anything that is his.

9. *Are not these commandments to be sp
nderstood?*

It condemns the heathen doctrine of gods many and lords many, and all idolatry. It proclaims Jehovah alone the true God, and the only object of worship and adoration, and requires us to love him above all other objects.

11. *What do you understand by the second commandment?*

While it plainly forbids the gross acts of idolatry, such as are practised by Pagans and Papists, it requires us to avoid all idolatry of the soul, and teaches that God is a Spirit, and they that worship him must worship him in spirit and in truth.—John iv. 24.

12. *What do you understand by the third commandment?*

It forbids all irreverent use of God's name, all profane swearing and perjury, all hypocrisy and dissimulation. It requires truth in speech and sincerity of heart—"truth in the inward parts."—Psalm li. 6.

13. *What do you understand by the fourth commandment?*

I understand that God, who is the author of my life, has required one day in seven to be set apart from labour and devoted to religious purposes; on which day I am not only to avoid worldly occupations, but worldly thoughts, conversation, and pleasures.

"If thou turn away thy foot from (profaning) the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, and honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own



neathen de
nd all idc
true God,
oration, an
objects.
understar

orbits the
sed by Pa
d all idols
a Spirit, a
him in s

understa

verent us
and perju
requires
"truth is

underst

t God, v
ne day i
voted to
ot only t
y thoug

It requires cheerful obedience for their persons, gratitude for their love, and submission to their authority. It requires a disposition to support them in need, to comfort them in affliction, and at all times to treat them with respect and honour.

"Children obey your parents in the Lord: it is right."—Ephesians vi. 1.

15. *What do you understand by the sixth commandment?*

I am required thereby, not only not to take the life of a fellow-creature, but to forbear against him in his person, character, or estate; to avoid all hatred, envy, and malice, and towards him nothing contrary to love and

"Whoso hateth his brother is a murderer."

Understand by the

I am required by it to avoid not only all acts of theft, but all fraud, injustice, and oppression ; and in all my transactions with men to act as Christ has commanded me, saying, "All things whatsoever ye would that men should do to you, do ye even so to them : for this the law and the prophets." —Matthew vii. 12.

18. *What do you understand by the ninth commandment ?*

I understand thereby that I am to shun not only all false accusations, but all detraction and backbiting ; all slandering and tale-bearing ; and even when duty compels me to testify against the conduct of a fellow-creature, I am to speak the truth in meekness and love.

19. *What is enjoined in the tenth commandment ?*

It strikes at the root of sin, directing the precept at once to the heart, and forbidding the indulgence of even a covetous desire. The faithful application of this precept to the heart reveals the depravity of our nature, and its observance requires the renewal of our souls in the image of God.

20. *Has not our Lord given us a brief summary of the whole law in two commandments ?*

He has, in the following words—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself." On these two commandments hang all the law and the prophets.—Mark xii. 30, 31 ; Matt. xxii. 40.

NOT that it is a *substitute* for practical obedience because it is the *principle* of all obedience prompts us to perform our duties from the love of God, we shall hate all sin and unrighteousness. If we love our neighbour we shall willingly refrain from injuring him, but feel happy in doing him good. Thus love to God and man renders obedience our element and our delight.

22. *Did not our Lord enjoin a new commandment upon his followers?*

Yes; he said, "A new commandment I give to you, that ye love one another; as I have loved you, that ye also love one another."—John i. 34.

23. *In what respect was this commandment new?*

Not new in its nature, for under the Old Testament men were commanded to love their

and his life for us: and we ought to lay down our lives for the brethren."—1 John iii. 16.

24. *Does not Holy Scripture speak about our having the law of God written on our hearts?*

Yes; it is declared, "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people."—Jeremiah xxxi. 33; Hebrews viii. 10.

25. *What do you understand by the law of God being written upon the heart?*

I understand that God will give his Holy Spirit to his people, which will both enlighten the mind to perceive the will of God, and create a disposition to perform it. He will cause the conscience to dictate what is right, the will to approve what is right, and the affections to delight therein.

"He shall guide you into all truth."—John xvi. 13. "All thy people shall be taught of God."—Isaiah liv. 13. "Teach me to do thy will; for thou art my God: Thy spirit is good; lead me into the land of uprightness."—Psalm cxliii. 10. "That ye might be filled with all the knowledge of his will."—Colossians i. 9.

26. *If a true Christian should break any of God's laws by falling into known sin, what would be the consequence?*

The consequences would be awful indeed. He would lose the favour of God, his peace of conscience, and his privileges as a child of God, and fall under guilt and condemnation; nor could he be restored without sincere repentance and a fresh reliance upon the atonement of Christ.

the public means of grace, and live in the spirit of prayerful dependence upon God ; he have fixed times for closet devotion and diligently observe them ; he ought to be diligent in his lawful calling, and industriously employ the time God has given him ; and, always conscious of his weakness, he should look to God for strength and grace according to his day.

SECTION X.

THE MEANS OF GRACE—RELIGIOUS ORDINANCES

1. *What do you understand by religious ordinances ?*

I mean those acts of worship and religi-

manded "not to forsake the assembling selves together."—Hebrews x. 25.

"O come, and let us worship and bow down, kneel before the Lord our Maker."—Psalm
 "Wherever two or three are gathered together in my name, there am I in the midst of them."—Matthew xvi

3. *Is family worship an ordinance of God?*

God commended Abraham for his attention to family instruction and devotion, and he pronounced his wrath against those families that neglected his name.

"I know him (Abraham) that he will command his children, and his household after him, and they shall keep the way of the Lord."—Genesis xviii. 19. "Pour out thy wrath upon the heathen that know thee not, and upon the families that call not on thy name."—Jeremiah

4. *Is private prayer an ordinance of God?*

It is a duty expressly appointed by divine authority, and its daily observance is necessary to the health and prosperity of the soul.

"When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret; and thy Father which seeth in secret shall reward thee openly."—Matthew vi. 6.

5. *Is social prayer a duty to which all Christians are required to attend?*

It is a duty which good men have observed from all ages, and in connexion with which, God has made the most enlarged and precious promises.

"Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."—Matthew xviii. 19.

6. Is not the Christian ministry a means which God has ordained for the conversion of sinners and the edification of believers?

It is the means which God has specially appointed for those important ends; and from age to age he raises up men suitably qualified for this work, calls them to it by his Spirit and providence, and favours them with the promise of his presence and blessing.

"Go ye into all the world and preach the gospel to every creature."—Mark xvi. 15. "Now then we are ambassadors for Christ."—2 Corinthians v. 20. "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers," &c.—1 Corinthians xii. 28.

7. How many sacraments are there?
Two: namely, Baptism and the Lord's Supper.

8. What is Baptism?
It is an ordinance in which water is applied the name of the Holy Trinity. Matt. xxviii.

9. What is intended by this ordinance?
It is intended to keep before the view of church through all ages, the true nature of Godhead, as consisting of the Father, Son, and Holy Spirit; for in every instance in which the ordinance is performed with the use of the true form of sound words, it proclaims the doctrine of the Trinity.

10. What other object is intended by baptism?
It is intended to be a sign or visible attestation of the doctrines of human depravity and the regenerating influence of the Holy Spirit.

In what sense is Baptism a sign of these things?

An ordinance enjoining the application of water, implies that we are unclean, as the Scriptures declare that "*we are all as unclean things.*"—Isaiah lxiv. 6. And as water is an emblem of the Holy Spirit, its use in this ordinance shows forth the fact that the Holy Spirit is given to cleanse and sanctify our hearts.

"I will sprinkle clean water upon you and ye shall be clean, from all your filthiness and from all your idols will I cleanse you."—Ezekiel xxxvi. 25. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost."—Titus iii. 5.

12. Does Baptism regenerate the soul?

Regeneration by baptism is a doctrine of human invention. No mere ceremony can regenerate the soul; this great change can be effected only by the Holy Spirit.

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—Romans ii. 28, 29. "Not the putting away the filth of the flesh, but the answer of a good conscience toward God."—1 Peter iii. 21.

13. You have quoted passages of Scripture which prove that Baptism does not of itself regenerate the soul; can you give any examples which illustrate that truth?

All who were admitted into the primitive church were admitted by baptism, but it cannot be pre-

ter said un-
e gall of bitterness, —
f. — Acts viii. 23.

1. *But if Baptism does not constitute ...*
ion, what benefit does it confer?

First, It confers a benefit on the whole Church, because the fact that the important
ines of the Trinity, human depravity by the
and sanctification by the Holy Spirit, are
symbolically represented by a Christian
nance, must be regarded as a great blessing
while this ordinance is observed, those d
can never be forgotten.

Secondly, It confers a benefit on the ac-
ject of baptism, as by this ordinance he is
into the visible church of God, and enter
privileges, with the earnest prayers
Moreover, it is a solemn act
nally performed it must

What obligations and duties are recognised by baptism?

The duties and obligations recognised by baptism—to renounce the world, to forsake all sin, to dedicate ourselves to God, to believe the gospel, and to walk in all the commandments and ordinances of Christ all the days of our life.

“Let every one that nameth the name of Christ depart from iniquity.”—2 Timothy ii. 19.

16. What is the Sacrament of the Lord's Supper?

It is the ordinance in which Christ has commanded us to eat bread and drink wine in remembrance of him.

“The Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come.”—1 Corinthians xi. 23–26.

17. May this ordinance be received in one kind—that is, in the use of bread only?

To receive it in one kind only, is to disregard the words of the Saviour, for he who commanded the use of the bread, commanded also the use of the wine.

18. In what sense do you understand the words, “This bread is my body,” &c.?

I do not understand that the bread is changed into the body of Christ and the wine into his blood,

*n a literal sense, --
ny body" a literal meaning. But state
think were the special objects of Christ in
ng this ordinance?*

The special objects were to pres-
strengthen our faith, to excite our grati-
love, to promote humility and holines-
cherish Christian communion.

*20. How does this ordinance pres-
strengthen our faith?*

By placing distinctly and prominent-
the Church the great object of the Redee-
ferings and death—as a sacrifice for sin-
words in which our Lord appointed the
he states that his blood was shed not as
martyr but as a sacrificial victim “for
sion of sins.” So long therefore as this
and so often as the words c

world. Thus the love of Christ con-
 ceives him in return. •

because he first loved us."—1 John iv. 19.

*Does this ordinance promote our hu-
 mility?*

Remember our Lord's sufferings, we
 remember our cause, namely, our sins; and
 will excite humility and contrition;
 remember the efficacy of his blood
 shed up to seek that we may realize
 cleansing us from all sin.

Does this ordinance promote Christian

partaking together of the same
 same cup, and by observing the
 remembrance of the same Lord and
 are affectingly reminded of their
 one another as brethren, and of their
 one another with a pure heart fer-
 vours of the one body of Christ.

*What the frame of mind in which we
 partake of the table of the Lord?*

be a thorough and serious exami-
 nation before God, a renunciation of
 unbelief, and sin, a penitent reliance
 on our Saviour, and an unreserved dedi-
 cation of ourselves and all to God.

For our passover is sacrificed for us :
 therefore let us keep the feast, not with old leaven, neither
 malice and wickedness, but with the un-
 sincerity and truth."—1 Corinthians v.
 whosoever shall eat this bread and drink

of God's people, united in
fellowship, the worship of God, and the
of religious ordinances.

“And the Lord added to the church daily
be saved.”—Acts ii. 47. “The church that is
—Philemon 2.

26. *Who is the head of the church*

The only head of the church is the
Christ, and no one can assume that
out invading the authority and usurp
rogative of Christ.

“And hath put all things under his feet
to be head over all things to the Church, we
—Ephesians i. 22.

SECTION XI.

given by inspiration of God, and is profitable, for reproof, for correction, for instruction in us; that the man of God may be perfect, furnished unto all good works."—2 Timothy

*the Scriptures called by any other names
ress their divine authority?*

are called "the word of God," "the oracles
the sure word of prophecy;" and many
are applied to them, showing that God
is their author, and that it is our duty to
obey them with gratitude, and believe in them
with confidence.

any man speak, let him speak as the oracles of
God. 11. "We have also a sure word of
prophecy hereunto we do well to take heed."—2 Peter i.
Obey unto every man that heareth the words of
prophecy of this book. If any man shall add unto these
things, shall add unto him the plagues that are written
therein: and if any man shall take away from the
book of this prophecy, God shall take away his
part of the book of life, and out of the holy city, and
the things which are written in this book."—Revela-
tion, 19.

*are the Holy Scriptures called the
New Testaments?"*

The New Testament is much more ancient than the other;
the New Testament contains the records of those
things which God gave to man in different
times before the advent of our Saviour; and the
Old Testament contains the history of our Lord
and his inspired writings of the apostles.
The New Testament were the books of the Old Testament.

Deuteronomy, seven hundred years before the book of the prophet Malachi, of the Old Testament, was written about a hundred years before our Lord appeared on the earth. The books of the New Testament were all written within seventy years after our Lord's crucifixion.

5. *In what do the excellency and usefulness of the Holy Scriptures consist?*

In their truth and their sufficiency. They contain truth unmixed with error, and their testimony comprehend all things necessary to our salvation.

6. *What are the general contents of Scripture?*

They inform us of the creation of the world, the power of God. They assert the sovereignty and dominion of God. They describe the original sin of man, and his fall from God. They give us a full plan of redemption. They furnish us with records of religious biography. They contain numerous prophecies, many of which are now being fulfilled, and others are now being fulfilled around us. They enforce, by divine authority, all the duties we are bound to perform; and they contain many and precious promises, whereby we may become partakers of the divine nature.

7. *Is there any other standard of truth but the Holy Scriptures?*

There is not any other, because no other can aim to be infallible. The writings of men are the productions of human reason, but the sacred writings proceed from the direct inspiration of the Holy Spirit. They are therefore of divine authority, and all other writings are true only so far as they are in accordance with the Sacred Scriptures.

8. *Have the Scriptures always been revered and loved by good men?*

They have been held in great veneration and esteem by the saints in all ages. David exclaimed, O how I love thy law! it is my meditation all the day. How sweet are thy words unto my soul! yea, sweeter than honey to my mouth!"—salm cxix. 97, 103.

9. *Ought we not to love the Holy Scriptures as much as David did?*

We ought to love them even more than he did, for we have more of them. David lived at a time when little more than the Books of Moses were written; but we have the finished volume of revelation.

10. *Are we not commanded to read the Sacred scriptures?*

Our Lord has expressly said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—john v. 39).

11. *How ought we to read the Scriptures?*

We ought to read them *seriously*, for they contain the testimony of God: *regularly*, making it our daily practice: *diligently*, comparing scripture with scripture, and endeavouring to under-

on, and to do what
fully, lifting up our
a to know and grace to do

SECTION XII.

THE FUTURE STATE OF MANKIND.

1. *What becomes of the soul at death?*

The soul continues in existence, and enters eternal world, where it immediately experiences state of happiness or misery, according to character it sustained in this life. Heaven and misery being the portion of the righteous and misery being the doom of the wicked.

"And these (the wicked) shall go away into torment; but the righteous into life eternal."

... of men receive
... vain im

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."—2 Corinthians v. 10.

4. *How will Christ come to judge the world?*

He will come suddenly, in great power and glory, accompanied by his holy angels.

"The day of the Lord so cometh as a thief in the night." 1 Thessalonians v. 2. "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him."—Revelation i. vii. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God."—1 Thessalonians iv. 16. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."—Revelation xx. 11, 12.

5. *Will all the dead be raised at the solemn day of judgment?*

Yes: at the sound of the trumpet all the dead, the wicked as well as the righteous, will be raised, and rendered immortal in body as well as in soul. At the same time, those who are alive on the earth at the second coming of Christ, will, in a moment, be changed into the same state of immortality; the righteous being thus qualified for higher enjoyments, and the wicked prepared for more dreadful sufferings.

"All that are in their graves shall hear his voice, and

I made like the seed.

It will be rendered in every respect glorified and happy estate of the heavenly

"It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body."—1 Corinthians xv. 42. "It doth not yet appear what we shall be: but what when he shall appear, we shall be like him; we shall see him as he is."—1 John iii. 2.

7. *What is the sentence which the Judge will pronounce upon the righteous?*

He will say unto them, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt.

8. *What is the sentence he will pronounce upon the wicked?*

He will say unto them, "Depart from me, ye cursed, into everlasting fire, prepared for you and the devils."

ur heart, and earnestly pray to God that
may bring forth fruit unto salvation, so that
may at last have a portion amongst the
l. Amen.

FINIS.

Prop.
ical, encourage
to afford every facili
They have accordingly resu
s may now be obtained for distr
n, or by enclosing a postage-stamp to
and Stoneman, Paternoster-row.
XX. was published 15th of July, price 4d.
II. was completed on the 15th June, price 5s.
The Third Edition of Vol. I. is now ready, price 3s. 6d.

OPINIONS OF THE PRESS.
... upwards of One Hundred Reviews
... every month
... homestead of ...

OPINIONS OF THE PRESS.
upwards of One Hundred
pleasanter every

OPINIONS OF THE PRESS.

(Selected from upwards of One Hundred Reviews.)

"Pleasant Pages' grow pleasanter every month."—*Astorian Gazette.*

"'Pleasant Pages' should be in every homestead of the Western Bannet."

"Again, that it ought to be found in every household."—*Bradford Observer.*

"Children must have them upon their shelves."

—Aberdeen Banner.
"We say again, the
are chil
could

OPINIONS

(Selected from upwards of
'Pleasant Pages' grow pleasant.

'Pleasant Pages' should be in every homestead.
Aberdeen Banner.

"We say again, that it ought to be found in every ho-
where there are children."—*Bradford Observer.*

"This book could not be used in any family without
some good."—*Bradford Times.*

"Wherever it comes, parents and children must
broach with equal pleasure. Every subject upon which
brought down to the level of a child's capacity
unhesitatingly declare to be the best wo-
knowledge conveyed in
Journal of Ho-

"This book comes, parent
some good."—Bradford Times.
"Wherever it comes, parent
with equal pleasure. E
to the level
ingly de

"Wherever it comes, parents and children must approach with equal pleasure. Every subject upon which I brought down to the level of a child's capacity to be the best work."—*Portsmouth*

**BOOKS PUBLISHED AT THE METHODIST NEW
CONNEXION BOOK-ROOM.**

A MONTHLY MAGAZINE,

Price Sixpence.

**THIS Publication is the advocate of Enlightened Freedom, and
Evangelical Truth; designed to promote intelligent and earnest
Piety.**

ALSO,

THE JUVENILE INSTRUCTOR, AND COMPANION,

Published Monthly, Price One Penny.

**THIS Work is acknowledged to be one of THE CHEAPEST RELI-
GIOUS PERIODICALS IN THE WORLD.**

Each Number comprises thirty-two pages (including the wrap-
per), of the same size as "The Bible Class Magazine." It is
illustrated with beautiful Engravings, which have been procured
purposely for this periodical. The Engravings depict scenes and
places, manners and customs, connected with the ancient Jews,
the Egyptians, the Assyrians, the Greeks, Romans, and other
nations referred to in the Sacred Writings, and these illustrations
are accompanied with descriptive articles of an instructive kind.

The design of "The Juvenile Instructor" is not only to afford
entertainment and religious instruction to scholars, but to meet
the intellectual and moral requirements of the youth of both
sexes. It aims at stimulating to improvement, and at the com-
munication of such knowledge as will be interesting and useful.
It especially seeks to impress the juvenile mind with sound
Gospel truth, and to lead the reader into the paths of usefulness,
piety, and happiness.

The above periodicals are edited by the Rev. WILLIAM COOKE,
and may be had at the Book-room, No. 3, Albany Crescent,
Albany Road, London.

the Rev. A. Kilham, One Shilling and Sixpence.

CHAPTER I.—The Origin and Characteristics of Meth

CHAPTER II.—Formation of the "New Itinerancy."

CHAPTER III.—The Distinctive Principles of the N
exion.

CHAPTER IV.—The Application of these Principles.

CHAPTER V.—Sketch of the History of the Connexi

CHAPTER VI.—The Influence of the New Connexion
Politics of Methodism in General.

CHAPTER VII.—The Present Position, Prospects, ar
ions of the New Connexion.

MINISTERS, we appeal to you to devote your inf
exertions to promote the sale of the Volume in all plac
out your Circuits. LOCAL PREACHERS, purchase the
yourselves, and as you fulfil your appointments recon
others. SUPERINTENDENTS and TEACHERS of
SCHOOLS, recommend the Volume to your fello
especially to young men; and form some plan to
circulation in your schools to the utmost extent. LE
members has a

Just Published, the Seventh Thousand,

THE FIRST METHODIST REFORMER

OR,

A TRUE ESTIMATE OF THE REV. ALEXANDER
KILHAM, AND HIS PRINCIPLES.

BY WILLIAM COOKE.

Price THREEPENCE each, or 20s. for 100 copies.

Who was the Rev. A. Kilham?

He was the principal founder of the Methodist New Connexion.

What was his character?

He was a most zealous, laborious, and devoted Christian. He lived and died without a spot upon his character as a man of God, and he died a martyr to his principles and excessive labours.

What were his principles as a Reformer?

His principles were those of genuine freedom, of rational and scriptural liberty—the principles which the Methodist New Connexion have adopted in their system of church government.

Did Mr. Kilham die happy in God?

Yes; he died most triumphantly. He exclaimed, "I am going to my Redeemer; I shall mount up as with eagle's wings."

Did he utter no regrets in his dying moments at the part he had taken in the cause of Methodist Reform?

Not any; on the contrary, he rejoiced in what he had done. Just before he expired he said, "What I have done in regard to the Methodist Connexion, so far from repenting, I rejoice in at this moment."

Does the present generation owe a debt of gratitude to Mr. Kilham?

Certainly; the members and friends of the Methodist New Connexion are indebted to Mr. Kilham as the chief instrument, under God, in procuring for them that system of rational and scriptural liberty which they enjoy.

METHODIST NEW CONNEXION BOOK-ROOM, 3, Albany
Street, Albany Road, London.

early 1800s.

2.—NEAT HYMN BOOK, pocket size, containing 664
round in embossed roan, price One Shilling and Fourpence.

3.—THE SAME HYMN BOOK, gilt edges and
binding, or in clasps, price Two Shillings.

4.—THE SAME HYMN BOOK, bound in colour
marbled edges, Three Shillings.

5.—THE SAME HYMN BOOK, richly bound in
Five Shillings and Sixpence.

6.—THE SAME HYMN BOOK, with School Melodeon
in one volume, embossed roan, One Shilling and Eightpence.

7.—THE SAME HYMN BOOK in 24mo size, be-
larger than the above, is sold at prices varying from Ten
to Six Shillings.

8.—THE SAME HYMN BOOK, in 18mo size,
— — — — — shillings to Eight

**KS SOLD AT THE METHODIST NEW CON-
EXION BOOK-ROOM, 3, ALBANY CRESCENT,
LBANY ROAD, OLD KENT ROAD, LONDON.**

- A. SCOTT'S CONTROVERSIAL PAMPHLETS**, in one vol., 5s.
" **OCCASIONAL SERMONS**, in two vols., 3s. each.
T. ALLIN'S FOLLY OF MODERN ATHEISM (a new and improved edition, just published), 8vo, 5s., and 12mo, 3s. 6d.
W. COOKE'S THEOLOGICAL DISCUSSION, 2s.
" **MEMOIR OF THE REV. R. WALLER**, and his Lectures on Sanctification, 3s. 6d.
" **THE TESTIMONY OF THE ANCIENT JEWISH CHURCH** respecting the Divine Logos, and the Holy Trinity, 4d.
" **PAPAL AGGRESSION AND PROTESTANT DUTY**; with a Letter to Dr. Wiseman (sixth thousand). Price 1d.
" **CHRIST'S UNIVERSAL REIGN**, 6d.
" **COURSE OF STUDY**, 6d.
" **THE PRINCIPLES OF TOTAL ABSTINENCE PURIFIED**, 4d.
" **SERMON PREACHED ON THE JUBILEE OF THE CONNEXION**, 4d.
S. HULME'S FAITH AND ASSURANCE, fine paper, 1s. 6d. cloth; boards, 1s.; stitched, 1d.
P. J. WRIGHT'S STUDY OF CREATION, gilt, 2s. 6d.; plain, 2s.
" **WAY OF SALVATION**, stiff covers, 8d.
" **MANUAL OF INSTRUCTION**, stitched, 6d.
T. MILLS' TRUE MODE OF BAPTISM, boards, 2s.
" **ON SANCTIFICATION**, 6d.
" **CHRISTIANITY; ITS PROGRESS AND PRESENT IMPEDIMENTS**, 3d.
J. HUDSON'S CHRIST NOT PETER. A Sermon. 4d.
A. LYNN'S DISCOURSE ON DEATH AND ITS SOLEMN RESULTS. 3d.
J. NELSON'S VITAL CHRISTIANITY. 5s.
SIGNAL PLANS OF THOUGHTS. By Rev. J. SIBBONS. 2s.
ULAR EDUCATION. By T. and F. BULLOCK. (Published under the Patronage of the Queen.) 3s.
SABBATH, AND OTHER POEMS. By WM. GARDNER. 3s. 6d.
MS. By R. THWAITE. 5s.
H. O. CROFT'S Sermons. 4s. [Continued to next page.]

FECTIONS, AND PERSONA TINCTIONS OF THE DE

"It possesses all the brilliancy of Robert
tract on modern infidelity, combined with
powerful mind."—*Bell's Messenger*.

"This book, in our judgment, is far super
Dr. Brown, which obtained the celebrated Burr
—*Christian Witness*.

"Of the entire volume we are bound to
Clarke, or a Howe, would have expatiated c
delight."—*Biblical Review*.

Price 5s.; large size and superior pap

CHRISTIAN THEOL EXPLAINED AND DEF (SIXTH THOUSAND.)

